THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CCLXXXV.—SEPTEMBER 2, 1867.

Essays, Expositions, &c.

FEAR NOT.

BY THE REV. SAMUEL COULING.

"Fear thou not; for I am with thee."—Isaiah xli. 10.

It might perhaps be supposed that the believer in Christ, viewing God as his kind and heavenly Father, and knowing that all things are made to work together for his good, would never be the subject of fear. And yet it is so, that in the experience of every Christian, there are many times and seasons when he is made to feel great fear and distressing anxiety. Sometimes looking at his own sinfulness, and remembering how frequently he has broken God's most holy law, and forsaken the fountain of living waters, and hewed out to himself cisterns, broken cisterns, which can hold no water, he begins to fear that he has neither part nor lot in the matter. His sins appear to stand as a great mountain between himself and God; his heart seems to be so hard and stubborn that he cannot bend to seek God's mercy through Christ. The thought is urged by Satan that he is past all hope, and so fearfulness and trembling get hold upon him, and he goes mourning all his days writing bitter things against himself continually.

Of course the child of God is no more exempt from poverty and affliction than are the men of the world. God has nowhere promised freedom from trouble in this life. He has on the contrary told us that we are to expect chastisement, that we are to pass through the fiery trial that is to try us, that we are to receive discipline, and that "through much tribulation we must enter into the kingdom." Accordingly many of God's people are so tried in providence that their way seems to be altogether hedged up, they know not how to fulfil the injunction "owe no man anything but love;" and they are constrained to say, "Thou hast shown thy people hard things; thou hast made us to drink the wine of astonishment." God appears to have forgotten them, and as though he intended to be gracious to them no more for ever, and so they fear that they are altogether forsaken. In affliction the same feeling will not unfrequently take possession of the mind. Many are the afflictions of the righteous; and sometimes the rod appears to be laid on with great severity. "Deep calleth unto deep, at the noise of thy waterspouts; all thy waves and thy billows have gone over me," said the Psalmist. And how often in the midst of personal or

domestic affliction the soul refuses to be comforted none know but the tried believer and his God.

And how often does the Christian feel himself to be as it were under the hidings of God's countenance; when he walks in darkness and has no light; when the manifested presence of God seems to be withdrawn, and the burden of the forsaken soul is, "Oh, that I knew where I might find him;" "Oh, that it were with me as in months that are past, when the candle of the Lord shone round about me." Now, no light seems to rest upon the sacred page when he reads it; the promise seems to contain no comfort to his soul; the heavens appear to be as brass, and nothing but "clouds and darkness are round about the throne of God"—so that he can neither see his Father's face, nor enjoy his Father's smile, and in the midst of his fears he asks—

"'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord, or no?
Am I his, or am I not?"

But notwithstanding all these circumstances and conditions God says to his believing children, "Fear thou not;" and he graciously adds a special reason why their hearts should not be troubled and why they should not be afraid, for he says "I am with thee." I, the first and the last, the creator and sustainer of all things. I, the king eternal, immortal, and invisible,—the only wise God. I, the God and Father of our Lord Jesus Christ, reconciled unto us by the death of his Son. I AM the self-existent, omniscient, and omnipresent Jehovah, "am with you." Why, therefore, should we fear; for if God be for us who can be against us?

But God says, "I *am* with thee." That means now and at all times; for the language is in the present tense. It always reads, by night and by day, in trouble and in joy, "I *am* with thee." Well might Dr. Watts sweetly sing—

"Within thy circling arms I stand,
On every side I find thy hand,
Awake, asleep, at home, abroad,
I am surrounded still with God."

God is ever present in every part of his wide dominions. The Lord is good to all, and his tender mercies are over all his works. He opens his hand and supplies the wants of all his creatures. In him we all live, move, and have our being; and the eyes of the Lord are in every place beholding the evil and the good.

With his church however he is present in an especial manner. He keeps it, waters it, and watches over its interests; he is as a wall of fire round about it and the glory in the midst of it. The Lord loves the gates of Zion more than all the dwellings of Jacob, and therefore we may be quite certain that no weapon that is formed against it shall prosper. That it shall be preserved blameless until the coming of Christ, that it shall become fair as the moon, clear as the sun, and terrible as an army with banners, and that the top stone shall ultimately be brought in with shoutings of grace, grace unto it, "Fear thou not, for I am with thee."

But the words seem to imply a still more special and particular presence—"with thee,"—individually and personally. We may learn from this that "the Lord knoweth them that are his," that he understands all their wants, and provides for them all, and for each of them, his special and gracious presence. He is with thee tried believer, with thee downcast, distressed, and humble as thou art, and however great thy fears may be, or whatever may be the occasion of them, still he says, "I am with thee." If thou art in poverty, still this is true, for he says, "Thy bread shall be given thee and thy water shall be sure;" and from the testimony of his servants we learn that "They that trust in the Lord shall not want any good thing," and, "My God shall supply all your need according to his riches in glory, by Christ Jesus."

"Fear Him ye saints, and you will then
Have nothing else to fear,
Make you his service your delight,
Your wants he'll make his care."

And if you are in the troubled waters of affliction, even then is God with you, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Thus it was with Shadrach, Meshach, and Abednego, when they were cast into the fiery furnace that a fourth was present with them, and they had "no hurt; and the form of the fourth was like the Son of God." There is a needs be for afflictions and trials, "God would not rub so hard," as Gurnal says, "if it were not to fetch out the dirt that is engrained in our natures;" he intends our purification, he designs to ripen us for glory, and "it is better" says Flavel, "to be preserved sweet in brine than to rot in honey," therefore, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" but sharp though the trial may be "Fear thou not, for I am with thee."

In darkness, too, he is ever present with us. Though clouds may obscure our spiritual vision, the sun still shines behind the clouds. God is present though we enjoy not his presence. "I will never leave you, nor forsake you," and the darkness and the light are both alike to him. Therefore "Who is he among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." This is precisely what David did under somewhat similar circumstances, "What time I am afraid," said he, "I will trust in thee." And so also did Martin Luther, when everything seemed to be dark around him, and all things apparently went against him, "Come," said he, "and let us sing the forty-sixth psalm, 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.'" Yes, in his light you shall see light, and God will be with you.

"Fear thou not for I am with thee" when thou shalt come to die. The valley shall be lighted up by my presence. Jordan's waves shall be stilled, I will lead thee by my counsel and afterwards receive thee into glory, so that even looking at death, but having the presence of God and the Saviour who conquered death, we may say "yea, though I walk through the valley of the shadow of death I will fear no evil; for thou art with me: thy rod and thy staff they comfort me." And then we shall be with Jesus.

"Then why sinks my weak desponding mind,
Why heaves my heart the anxious sigh?
Can Sovereign goodness be unkind,
Am I not safe if God is nigh?"

Scarborough.

FEEBLE-KNEED CHRISTIANS.

BY REV. THEO. L. CUYLER.

"STRENGTHEN ye the weak hands, and confirm the feeble knees." This ancient injunction is equally applicable to many a modern church. A good definition of a genuine *revival* would be, the spiritual restoration of a sick or enfeebled church. Such a process could hardly fail in producing a happy result in bringing sinners to the Saviour; for a church whose members are largely in the *hospital* wins no trophies for Christ.

As physical disease is commonly the direct result of wilful transgression of the laws of health, so the weak-handed and feeble-kneed professors are usually self-made invalids. Is not the drunkard's bloated and disfigured frame the immediate legacy of his decanter? Is not a shattered nervous system the tor-

menting bequest of a high-pressure career of sensuality? Is not dyspepsia God's appointed health-officer, stationed at the gateway of excess to warn off all comers, and to punish those who persist in entering the forbidden ground?

Even so is spiritual disease the inevitable result of sin committed or duty neglected. A working Christian is always well. His Bible-appetite is good; he digests a sermon as a wood-sawyer digests his bread and bacon; he can do a good day's work on the Sabbath in a mission-school, and when he rises from his knees to go to his bed the sleep of the labouring man is sweet. His prayers in the devotional meeting have a healthy, hearty, "ring." He has broad shoulders to carry heavy loads for Christ; his joints are nimble to go on errands of benevolence. He has a stiff *back-bone* on every hard-fought question of moral roform. Just read the diary of William Wilberforce, or the lives of Thomas Chalmers, or John Wesley, or Lyman Beecher, or Joseph John Gurney, if you want to see the athletic movement and majestic tread of a strong-limbed Christian in full activity. Mary Lyon (the ideal of a New England woman) and Isabella Graham are models for the other sex.

But it requires no great skill to detect the cause of Deacon A——'s dyspepsia, or Mrs. B——'s spiritual paralysis, or Mr. C——'s rheumatism of the knees. How can a Christian be healthy who never toils for souls and never faces a head-wind? How can a man's faith be strong who never wrestles at the mercy-seat? How can a man grow in spiritual knowledge who never studies anything but his ledger, and the daily newspaper? How can a Christian's lungs be sound when he is breathing the poisoned air of the house of mirth? How can he rejoice to meet his Saviour at the communion-table when he has been denying or betraying that Saviour everywhere beside? Weak hands and feeble knees are not merely the misfortunes of backsliders; they are their own sin and shame. It is not a "visitation of Providence" that has laid them on their backs and made them well nigh useless in the church, but a visitation of the Great Tempter. Friend! if you are a self-made invalid, you must, under God, be your own restorer. God may graciously spare thee yet a few years to make amends for having been a "cumberer of the ground."

1. Your soul needs a more wholesome fare. Instead of cramming the mind with secular newspapers, or with over-spiced works of fiction, feed it on the Word of God. There are single savoury passages, on the strength of which one may go many days. Next to studying the Bible prayerfully, read pithy devotional works, healthy biographies of earnest, heroic men and women, and "books that are books." This will give bone and muscle to the mind. This will introduce you to more profitable associates than you are in the habit of meeting. A good book may be the seed-corn of a hundered holy purposes and noble deeds.

2. You need spiritual *exercise*, in order to shew your will and invigorate your affections. God has given you powers and faculties; but you are putting them to as little use for your recovery as would a typhoid fever patient who should persist in lying still on his tainted sick-bed for a month after his fever had left him. He needs the fresh air and wholesome exercise. So do you. You are dying from indolence. There is only one cure for you; it is *work*. Lay hold of the first duty that presents itself. Go off next Sunday and gather a class for yourself, and then master the lesson to teach them. Buy a bundle of tracts, and go out and distribute them. Find your way to the neglected prayer-meeting, and open your mouth there, whatever it may cost you of embarrassment or mortification; make an honest confession and take a fresh start. Put an extra greenback in your pocket, a Bible, and a temperance pledge, and sally off to that wretched home of ignorance and degradation. Do somebody *good*; and see how much good you will do to yourself. "Feeble knees" need exercise to regain their lost strength. The only cure for laziness is—labour; the only cure for selfishness is—sacrifice; the only cure for stinginess is—liberality; the only cure for timidity is to plunge into a dreaded duty before the palsy of fear has had time to weaken the knees. Opposite the names of scores on every

church-roll it might be written "unfit for service;" and nothing short of a powerful revival will clear the hospital of its useless occupants. Do not wait for others to move. Friend! "rise, take up thy bed, and walk!"

3. One of the most frequent causes of spiritual depression is simple inactivity. It is quite remarkable to observe how the discharge of a single duty has operated to dispel a long and dreary despondency. I once knew a most intelligent and conscientious lady who was sorely afflicted with religious melancholy. She nursed her fears, read treatises on religious experience to find out some remedy for her depression, and came to the conclusion that she had committed the unpardonable sin. Her family told me that she was most exemplary in her life and gave good evidence of Bible-piety. I quite astonished her one day by telling her that it was her duty to come out at once and confess Christ, and then take hold of her work as a church member. She determined to do so, she came before the officers of the church "in weakness, and fear, and much trembling:" passed an excellent examination, and stood up on the next Sabbath and made her covenant with the Lord. For ten years she had been a victim of a morbid melancholy; but since the day when she "took up her bed and walked" she has been a serene, cheerful, useful disciple.

The normal condition of a healthy Christian is steady *activity*. As soon as the hands cease to work they grow "weak;" as soon as the "knees" cease to run, they grow "feeble." Bible-diet and Bible-duty are the remedy which the Great Physician prescribes. "Take up your cross and follow me. My grace is sufficient for thee. Whatsoever thy hand findeth to do, do it with thy might."

"Work, work! it is healthy; but *worry* looks pale,
In its hand there is weakness, its footstep doth fail;
But workers shall joy when the work is all o'er;
Work on, fellow-workers, and worry no more."

THE PHILOLOGY OF BAPTISM.

Rev. J. L. Reynolds, D.D., through the columns of the Biblical Recorder, furnishes, on the authority of a learned orientalist, a new argument, or at least a new phase of the old argument for immersion. He says:

A thorough oriental scholar is rare, in this country. It has recently been my good fortune to see such an one, and I embraced the opportunity to ask a good many questions. The person to whom I allude is an Israelite, a man of unusual erudition, familiar with Hebrew, biblical and rabbinical, Chaldee, Arabic, which he spoke freely, and many others of the Semitic languages. His reading of Hebrew was perfect music. I never knew before now much melody lay hidden to our uncircumcised ears in that noble tongue.

Having inquired whether the Hebrew word *tabal* ever means anything but immerse or dip, even in conversational use, he promptly replied in the negative, and, asking me for an Hebrew Bible he opened at Leviticus 14th, to show its biblical use. This chapter, he remarked, contains words descriptive of the various applications of water—*dipping*, *sprinkling*, *pouring*, *washing*, and they are all different. Not one of the words is ever used for any of the others. Our Lord delivered the commission recorded by Matthew in Chaldee; the language spoken by his disciples. That language, slightly differing from Hebrew, contains these words, and our Lord must have used one of them. He did not employ an ambiguous or uncertain term. He commanded his disciples either to immerse, sprinkle, or pour. He could not have used a word susceptible of all three of these meanings, for the language did not contain it. The simple question then is,—Does the Greek word in Matthew correspond to the Chaldee word signifying to immerse, or to sprinkle, or to pour? Can any scholar hesitate to believe that *baptizo* is the Greek rendering of *tabal*, to immerse? Upon the hypothesis that *baptizo* means to immerse, to sprinkle and to pour—all three—there is no word in Hebrew or Chaldee, in which our Lord could have given his commission to his disciples. The supposition, there-

fore, that the word means indifferently, any one of these things, is preposterous. The only ground open to the scholar is that occupied by Moses Stuart; that although the word means immerse, and nothing but immerse, our Lord did not intend by it to designate the particular mode of application, but only the use of water, in the sacred ordinance. And this remands us to the inquiry whether our Lord meant what his words most obviously imply. However, it was not my purpose to discuss the subject of baptism, but merely to record a philological fact, upon the testimony of a learned orientalist.

SACRED HISTORICAL EXTRACTS.—NO. II.

Church Life.—From the year 100 to 127.

"The fall of Jerusalem had annihilated Jewish nationality; it had only strengthened the bond of union among those who had been supposed to be a Jewish sect. That event had, indeed, given them the consciousness of a rational, not vicarious and ritual worship, independent of the Temple. The people had no longer to wait in outer halls; they entered at once into what the Gentiles called the innermost—the sanctuary. The Christians themselves knew of no sanctuary but that within themselves; of no temple but of that built up in their hearts in the act of common prayer and Christian life; of no God, but of Him "whom they carried in their bosom," as the old saying of Ignatius the Theophorus has it:—of no sacrifice but that of their own thankful heart—of no mediating sacerdotal caste or order. Indeed, of nothing and no one between God and themselves, except the Saviour, whose Spirit, as they felt, was with and in them. The more of them were killed, the more numerous they became; their holy life, truthfulness, mutual brotherly love, and dignified courage in death, made converts of the bravest men—even of their gaolers. The mothers and sisters clung to the pure and dignified words of womanhood and marriage. The poor grasped at what they wanted, association and brotherhood."—*Hippolytus and his Age, Vol. I.*

Iota.

SACRED HISTORICAL EXTRACTS.—NO. III.

"He that teacheth, although he be one of the Laity, yet if he be skilful in the word, and grave in his manners, let him teach; for "*they shall be all taught of God.*"—*Greek Constitutions, Book VIII.*

"My Son, he who declareth to thee the word of God, and hath been the cause of life to thee, and hath given to thee the holy seal which is in the Lord, thou shalt love him as the apple of thine eyes, and remember him by night and day; thou shalt honour him as of the Lord; for in that place in which the word of power is, there is the Lord; and thou shalt seek his face daily,—him, and those who remain of the saints, that thou mayest rest thee on their words; for he who is united to the saints shall be holy.

"Thou shalt honour him according to thy power, by the sweat of thy brow, and by the labour of thine hands, for if the Lord hath made thee meet that he might impart to thee spiritual food, and spiritual drink, and eternal life, by him, it becometh thee also the more that thou shouldst impart to him the food which perisheth and is temporal; for the labourer is worthy of his hire. For it is written, "Thou shalt not muzzle the ox that treadeth out the corn; neither doth anyone plant a vineyard and not eat of the fruit thereof."—*Coptic Canons, Book I.*

"Rebuke, O, Bishop, those that sin, admonish those that are not converted, exhort those that stand to persevere in goodness; receive the penitent, for the Lord God hath promised with an oath to grant remission to the penitent for what things they have done amiss * * * Condemn the guilty person

with authority, afterwards try to bring him home with mercy and compassion and readiness to receive him, promising him salvation, if he will change his course of life."—*Book III., Chapter* 20.

THE MORNING HYMN OF THE EARLY CHURCH.

"GLORY be to God on high, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee: we give thanks to Thee for Thy great glory; O Lord, heavenly King, God the Father Almighty! O Lord, the only begotten Son Jesus Christ; and the Holy Ghost, O Lord God! O Lamb of God! Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For Thou only art holy. Thou only the Lord, Jesus Christ, to the glory of God the Father. AMEN." IOTA.

Correspondence.

"DUTY FAITH."

To the Editors of the Primitive Church Magazine.

249, Camberwell New Road,
London, S., 7th August, 1867.

DEAR SIRS,—I have read with much interest the articles upon duty faith which have appeared in your columns and in those of the "Voice of Truth," and should like, with your kind permission, to make a few remarks upon the subject.

I was the writer of the letter which appeared in the March number of the "Voice of Truth," (signed "Joel"), and I have been led by the very unsatisfactory nature of Mr. Kitchen's reply to that letter, to make the whole matter a subject of earnest, careful, prayerful, and, I trust, unbiassed meditation, and although at the time I wrote that letter I could not accept duty faith as a doctrine of God's word, yet now I feel that it is verily true.

First of all, let us learn from the word of God, what *the cause of unbelief* is, and we shall find it in *man's deep-rooted enmity against God.* "In whom (the lost) *the god of this world hath blinded the minds of them that believe not,* lest the light of the glorious gospel of Christ should shine unto them" (2 Cor. iv. 4).

The cause of unbelief then being found in man's alienation from God, we are prepared to find that *unbelief is the sin which condemns those who are finally impenitent.* God has in the riches of his grace provided a plan of salvation, in which, nothing is asked from man but his confiding trust in the object by which that salvation is procured, and this in the pride of his heart man rejects, with what results let the Holy Spirit testify. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,*" &c. (Heb. x. 29.) This passage cannot refer to the believer, for, he is justified from all future punishment, and can never come into condemnation; and the rejecter of Christ is similar in his offence to the despiser of the law. Again, "*He that believeth not is condemned already* BECAUSE *he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world, and men love darkness rather than light* because their deeds are evil" (John iii. 18, 19). Here the "light" is evidently Christ, and the "condemnation" the rejection of Christ.

Next we come to the solemn fact that the rejecter of Christ being condemned for unbelief, *every unbelieving hearer of the word is condemned by the very gospel which God in his goodness has provided to save the trembling sinner.* "For we (the apostles) are unto God a sweet savour of Christ, in them that are saved, and in them that perish. *To the one we are the savour of death unto death;* and to the other the savour of life unto life" (2 Cor. ii. 15, 16). Again, "Unto you therefore which believe he is precious: *but unto*

them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient" (1 Peter ii. 7, 8).

Having looked at these three points which shew that unbelief is the sin which condemns the soul, we say with confidence, and at the same time with reverence, that *faith must be a duty or God would be an unjust God*; for how can man with justice be punished for the omission of that which was not his duty? We find further, that *man is, when in a state of spiritual death, exhorted to believe and that by our blessed Lord himself*—"Repent ye, and believe the gospel" (Mark i. 15). Again, he reproves his two disciples for their unbelief—"O fools and slow of heart to believe" (Luke xxiv. 25), and unbelief is charged home to his hearers as their sin. "Except ye see signs and wonders ye will not believe" (John iv. 48), and again the Spirit shall reprove the world "of sin because they believe not on me" (John xvi. 9). It may be urged by some that the last passage does not apply to the sinner, but he says "He shall reprove the world of sin," and I understand the term "world" here to mean all the human race. Hence the desire to appease some unknown but offended deity which manifests itself in every human breast.

Having thus made a few general remarks, I will just look at some of Mr. Kitchen's objections *seriatum*.

Mr. K. says on page six of the January number of the "Voice of Truth," "There are some, more or fewer, for whom the Saviour did not die. As there is salvation in none other, it follows that those for whom the Saviour did not die *cannot* be saved. As it would be a contradiction in terms to say, that a man may have saving faith, and yet not be saved, so it is clear that he who *cannot* be saved *cannot* have saving faith. It is then an *absolute impossibility* for an unredeemed sinner to have saving faith."

I would say here, that God, undoubtedly knew, when he chose his people in Christ, who would believe and who would not, but this knowledge did not make it impossible for them to believe. On the contrary, God chose in Christ all those whom he (from his foreknowledge of all men's actions) knew would in time believe in Christ. They were chosen, not from any mere caprice of sovereignty as some men teach, nor were they chosen for any good in themselves, but simply because God knew they would exercise that faith in Christ which is the gift of God.* *The redeemed* therefore, *are not saved simply because elected, but because they believe*, and that not because of their faith but by virtue of the worth of that object upon which faith rests. Christ in the "fulness of time" dies for those whom the Father had from all eternity chosen in him, and thus the fact that some were not redeemed by his death does not at all stand in the way of such having saving faith—*the reason they are not among the redeemed is because of the hardness of their hearts and their unbelief.*

Election, as such, is simply electing the way by which guilty sinners are saved, and choosing all who are found in that way, while foreknowledge determines who they are and their number.

Then as to the "absolute impossibility," *it is not God's sovereignty which makes it impossible for any to believe.* The Divine sovereignty is a doctrine which has been much abused, and it in reality only relates to the plan of salvation. God sovereignly and graciously provides a Saviour for all who feel their need of his saving efficacy, and his sovereignty is seen in the provision so made. Sovereignty being simply the exercise of a right which is in the power of the person exercising it, but which he is not compelled to exert. And I write it with reverence that *it would have been impossible for God to have sovereignly willed an act which should have infringed any of his attributes or perfections.* If the unbelief of the creature be not a sin

* We apprehend that our correspondent has scarcely *said* what he *means* in this and some other sentences upon the doctrine of election. If he have, we would respectfully suggest the propriety of an earnest and prayerful re-consideration of his views upon that important subject. EDS.

resting upon himself, what means the following—"*He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day*" (John xii. 48).

Concerning the duty of keeping the law and that of believing in Christ, Mr. K. says, "the cases are not parallel." Why not? Here is Christ presented in the gospel "to every creature"—that is, if we as Christians are doing our duty by preaching that gospel to every creature, and yet Mr. K. says, "their is no Saviour to be received!"

What is the gospel? Judging from the great apostle's words, we reply, "Christ and him crucified." And what crucified for? That "Whosoever believeth on him should be saved." The gospel is glad tidings for guilty sinners; it tells that Jesus "receiveth sinners and eateth with them." It tells of a salvation full, free and gracious, and its language is, "Whosoever will, let him come and take of the water of life freely," and while this gospel is proclaimed the spirit of God blesses it, faith is exercised and the sinner saved, for "faith cometh by hearing and hearing by the word of God."

Again, Mr. K. asks, "How can the preacher demand saving faith of all his hearers?" I reply the preacher does not of himself demand faith of any, his duty is to preach the gospel, and if he does so faithfully, and does not shun to declare the whole counsel of God, and if he preaches the truth as it is in Jesus, then *the gospel demands of all that faith which resting on Christ is the salvation of the soul*, and it is at the peril of any who hears the truth to reject it, for they do so at the cost of their own damnation.

Again, Mr. K. says, "Man in his natural state is spiritually dead,"—granted—but what is spiritual death? Not that of a corpse, for a corpse is not responsible for anything. But the sinner's death in trespasses and sins is at all times a death in which he is still responsible to God, and if he never exercises faith in Christ, but dies in that state of spiritual death, he is responsible for the very condition in which he is found, viz.:—a state of unbelief and hardness of heart. But if you speak of his inability to produce spiritual life, or to exercise faith, we quite agree with you, but at the same time we say that that very inability is his sin.

And here I would say that the believer who has laid hold of Christ by precious faith as his Saviour, can no more exercise faith (of himself considered) than the dead sinner can, because it is the gift of God; but while I admit this, I must still contend that a want of faith, or rather weakness of faith in the believer, is not caused by God's withdrawal of his power simply, but really it arises from sin on the conscience of that soul, hiding the manifestation of Christ and often causing darkness of mind.

Mr. K. questions whether "man originally possessed the power that is necessary for the production of a spiritual act," we reply, in Adam's sinless condition, the revelation of a Saviour was not needed, as Adam did not require one, but had such a revelation been necessary, we have no doubt at all but that Adam was then capable of receiving and obeying such a revelation; for being in the image of God, pure, holy, and free from any imperfection, we cannot for a moment suppose that a creature whom God himself had pronounced "very good," could have been in any degree imperfect.

As regards duty faith in relation to law, Mr. K. tries to prove that faith cannot be a duty, or the redeemed would be saved by the law and not by the gospel. This is not so, for there are many duties even in connection with the gospel. For instance, see what Paul says concerning repentance which is a pre-requisite to manifest salvation, "*and the times of this ignorance God winked at; but now commandeth all men every where to repent*," (Acts xvii. 30), and again, Peter says, "Repent therefore of this thy wickedness" (Acts viii. 22), and this was said to one who was "in the gall of bitterness and the bond of iniquity." *These passages show that repentance is a duty of all men, and if repentance why not faith?* You may argue that

faith is God's gift—so is repentance, for Jesus is exalted "a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31).

The fact that faith is a duty does not affect the fact that salvation is of grace, for the grace of God is seen in providing a way of salvation for guilty sinners, and in requiring nothing at their hands in return; for faith, although it is an act, cannot be called a work, for it is simply trusting to another.

I must flatly deny the statement of Mr. K. in his reply to my last letter, where he says (duty faith) "transfers to faith the honour which exclusively belongs to the Lord our Righteousness." This cannot be, as our faith is but the hand which takes the blessing, and were there no Christ to be received by faith, it—faith—could not exist, and even supposing that it could it would be worthless.

The word "already" seems to be a stumbling block in Mr. K.'s way—why, I know not—as it is clear the condemnation for unbelief exists in the purposes of God from his fore-knowledge of their unbelieving condition, and therefore they are "condemned already."

In conclusion, I would refer to Mr. K.'s remark in his reply to Mr. Balfern's letter, that he (Mr. B.) has adduced no Scripture proofs. This is not because there are none to be found which enforce the duty of faith, as I trust this letter will show, and there are many more passages of similar import to those quoted which will at once commend themselves to the thoughtful and prayerful students of God's word. I am afraid we are, in the present day, too apt to take as Divine truth any creed in which we may have been instructed, instead of searching the Scriptures to see if these things are so, and my prayer in closing is, that the Divine Spirit may lead us into all truth, and give unto us to realise more of the confidence of that faith which worketh by love. I am, dear Sirs, yours sincerely,

Geo. Peake.

THE BAPTIST MISSIONARY SOCIETY.

To the Editors of the Primitive Church Magazine.

Baptist Mission House,
July 17th, 1867.

Dear Sirs,—In accordance with a resolution of the Committee, I beg to hand you a copy of Mr. Lewis's letter, which will exhibit the state of our mission in Bengal, and the publication of which will, I trust, awaken a lively interest in it.

I am, yours respectfully,
Fred. Trestrail.

"Caterham, June 7th, 1867.

"My Dear Brethren,—I believe that it is your purpose to appeal to our churches, both to remove the debt which now encumbers the operations of the society, and by enlarged liberality to raise its income to an amount better proportionate to the magnitude of the work it has undertaken. In view of such an appeal, may I ask your attention to the following facts concerning our missions in Bengal and the North-Western provinces of India?

"Mr. Bate, who sailed for Calcutta last August, is the only new missionary who has gone into the field since the end of 1863. On the other hand, taking no account of any merely temporary withdrawals from missionary work, we have sustained the following great losses:—Mr. Kalberer, of Patna, and Mr. Williamson, of Birbhoom, have gone to their rest in heaven. Mr. J. G. Gregson and Mr. Sampson have been compelled to decline further service abroad. Mr. Edwards has gone away from the provinces in which we labour to Bombay. Again, Mr. Jackson's departure for Allahabad has led to the settlement of Mr. Evans there. Mr. Parsons, of Delhi, declares himself unable to continue to reside in that city; and lastly, Mr. Page, of Barisaul, is compelled to go away to Simlah in search of health, and both he and the brethren who best know his state think that he cannot hope to occupy any longer the station where since the year 1848 he has laboured so arduously, and with such remarkable results.

"The losses thus briefly adverted to most seriously impair the efficiency of our mission in India, and should, if possible, be made good without delay. A reference to some of our stations may still further show the necessity for immediate reinforcement of our missionary band.

"In Benares we have now only our brother Heining, whose health has been undermined by a most painful and debilitating

disease. With an enormous idolatrous population around him, to whom he is well qualified to preach Christ,—with orphan schools which his own benevolence has collected, and for which he has hitherto obtained support without asking aid from our society's funds,—and with a good substantial chapel for preaching to soldiers and to other European residents, recently built by a liberal public subscription,—he is, in his failing strength, and at his present age, pitiably overburdened, and he ought at once to have an intelligent and active colleague to relieve him of a fair share of responsibilities which, undivided, are far too great for him to bear.

"At Sewry, Mr. Johnson is now, I believe, left alone; Mr. Read having gone to Serampore to assist in supplying Mr. Trafford's lack of service in the college. If Mr. Johnson is left at Sewry without relief, he will, I fear, be compelled to abandon the interesting work among the Sonthals, from which he expects most happy results, and to fit himself for which he has laboured so patiently and with so much self-denial. I trust that it will be found possible to afford him the help which will avert this disaster.

"What arrangement will be made to supply Mr. Page's place at Barisaul I cannot conjecture. If his colleague, Mr. Ellis, should undertake the service, we shall have to occupy *his* post, and for this a brother must be withdrawn from some other station.

"To Calcutta the committee have already resolved to send a schoolmaster to take charge of the Benevolent Institution. If some suitable teacher is not soon found, there is much reason to fear that the Government allowance, now for so many years granted to the school, will be ignominiously cancelled. I very greatly wish that it were possible for you also to send out for Calcutta two first-class men—one to join himself to brother Wenger in the work of the translations, and the other to carry on simple and direct missionary work in the city and its suburbs. We greatly need such an addition to our present staff of labourers.

"It would be very easy to speak of other posts which need to be occupied or to be strengthened, but I will not further trespass on your attention. My knowledge that your funds were already taxed to the uttermost has deterred me from saying much since I have been in England as to the necessity of enlarging the number of your missionaries, but if ampler funds are to be asked for from our churches, it is important to exhibit the urgent necessity for increased agency, which the facts I have referred to, with many others, only too clearly demonstrate.

"With kindest regards, affectionately yours,

"C. B. LEWIS.

"To the Committee of the Baptist Missionary Society."

To the Editors of the Primitive Church Magazine.

Dear Sir, When a member who holds Strict Communion principles sends his resignation to an Open Communion Church, is it necessary that he *must* wait for an answer from them, before he with others of the same mind *form* into a separate church? And can he be charged therefore with violating the orders of the Baptist Churches?

A reply to the above through the pages of your Magazine will greatly oblige,

Yours truly,

A CEYLON STRICT BAPTIST.

Poetry.

ARE THEY TRIFLES?

"WHO HATH DESPISED THE DAY OF SMALL THINGS?"

Why do we speak of "a little thing,"
And "trifles light as air?"
Can aught be a trifle which helps me to bring
One moment's joy or care?
The smallest seed in the fertile ground
Is the germ of a noble tree;
The slightest touch on a fest'ring wound,
Is it not agony!

What is a trifle?—a thoughtless word,
Forgotten as soon as said?
Perchance its echo shall yet be heard,
When the speaker is with the dead.
That thoughtless word is a random dart,
And strikes we know not where!
It may rankle long in some tender heart.

Is it a trifle?—the first false step
On the dizzy verge of sin?
'Tis treacherous ground—one little slip
May plunge us headlong in;
One light temptation, and we may wear
Death's galling chain for aye;
One light moment of heart-felt prayer,
May rend those bonds away.

Drops of water are little things,
But they form the boundless sea;
'Tis the little notes that the wild bird sings,
Yet his song is melody.
Little voices, now scarcely heard,
In heaven shall bear their part;
And a little grave in the green churchyard
Holds many a parent's heart.

This world is but little if rightly weighed,
And trifling its joy and care;
But not while we linger beneath its shade,
There are no trifles here.
The lightest burden may weigh like lead,
On the faint and weary soul,
In the uphill path it perforce must tread,
Before it reach the goal.

Come cease to speak of "a little thing,"
Which may give thy brother pain;
Shun little sins lest they haply bring
The greater in their train.
Seize each occasion, however small,
Of good which may be given:—
So, when thou hear'st thy Master's call,
Thou shalt be "great in heaven."

Page for the Young.

HEARING THE SERMON.

"MOTHER," said a little boy, one Sabbath, "mayn't I stay at home? There's no use for me to go to church, I can't understand one word the minister preaches about. I do not want to go?" "Not one word?" asked his mother. "No, not one word," he said in that positive tone little boys are apt to have. His mother thought he had better go; but he twisted his limbs and pouted his lips, and said he did'nt want to go. I dare say you have seen little boys do so.

"If puss went to church, I should not expect to see her understand a word. If Rover went, I could not expect him to understand, or the cow, or the pig: but I should have expected better things of a boy. I wish you to try again. See if you cannot, at least, understand one word the minister says. After that we will see." Mother looked very sober as she spoke, and the little boy did not quite like to be put on the same shelf with the cats and pigs.

After a little more talk, the church bells rang and he went off with the honest wish in his heart to listen to the sermon and learn what a little boy could.

His father was out of town and his mother sick at home; so he and his two older sisters, with a man occupied the pew. Henry liked the singing, for he could find the hymn in the hymn-book, and kept his eye on the place. He could bow his head when the minister prayed, and liked to hear "Our Father who art in heaven." When the sermon came, he fixed his eyes on the minister's face, and his mind on the minister's words, trying to find something he could understand. Nobody was more attentive than Henry.

When he got home, "Mother," he said, "I did get one word out of the minister's sermon. I got 'God,' He said God ever so many times, and I kept thinking God, God, God, all the way home. I said to myself, God made the sky; God made the trees; God made the rain; God made the little ants; he made the busy bees. God made me—my hands to handle with, and my eyes to see with, and my mind to learn with. But God didn't make my new jacket with those bright buttons, did he? You made it, mother."

"God created the lamb's wool for the weavers and spinners to make cloth of," said his mother; "and down in the dark earth he created the substance of brass for the button-makers to use."

"Then without God it would not be," said the little boy: "what a big, good God he is!"

"Yes," said his mother, "and how we should desire to know him more and to please him constantly in everything we do!"

"I think as much," cried little Harry, as if a bright new thought had struck him. It was bright and new to him because he had worked it out all himself; and his little mind kept on the subject, for he asked his mother questions growing out of it four or five days after.

Now, was it not better for the little boy to go to church than to stay at home?

Aside from the duty and privilege of taking our little children with us to the house of God, some parents think there is not so much use for them to go, because they cannot understand. I am sure there are few so small but a precious little seed-thought, even no bigger than one word, may be in their tender souls for the shoots and blossoms of early piety.

SMALL BEGINNINGS.

"I never can learn to write in the world, mother," said Freddie Cross one day, as he laid aside his pen and lifted his face from a paper covered with blots and scratches. "My hand shakes, and I can't remember to dot my *i*'s and cross my *t*'s and I keep getting off the line all the time."

"Try on," said Mrs. Cross, encouragingly.

"Besides that," continued Freddie, more fretful than ever, "what good does it do a man to be such a splendid writer, and make splendid figures?"

"A great deal of good," said his mother. "You are not a man yet, Fred."

"Well, but what good will it ever do?" and Fred left his seat and tramped across the room to the fireside.

"As a general rule," said Mrs. Cross, "little boys should believe that what their parents say is true, but at this time I have something on my mind which I will tell you, and it will help you to have more confidence in me:—Away down in New Jersey, where there are numerous pine forests, there lived a man who kept a mill to make the wood into lumber. He had a clerk in his business who, after a while, had to leave. Now, away back in the woods there lived a little boy who had some time ago written his name on a card for the gentleman who owned the mill. When the clerk left, the mill-man remembered that the boy who wrote his name on the card signed his name very well; so he was sent for, and the clerkship or copying of papers, given into his hands until some one who understood the business could be found. But Richard, the little boy, tried so hard to learn, Mr. Jackson, the mill owner, concluded to keep him, finally took him into partnership, and he is now one of the richest men in that part of the county. Now, Freddie, how did he start on his

successful career? Was it when he was taken into partnership, or when he signed his name on the card, or was it when he sat down in his mother's log cabin and scratched and blotted his name for the first time?"

Freddie laughed and glanced at the paper he had left on the table.

"Yes," said Mrs. Cross, guessing his thoughts, "I will venture to say that it was as miserable as yours, and may be a great deal worse, for you have had me to help you. Try on, my dear boy, to acquire a bold, plain, decided hand. Every little minute helps to improve you, just as surely as you will have an account to give of how that minute is spent. Perhaps God has given you a talent. Are you going to wrap it in a napkin? My dear boy you are taught, by God's own Word, to use to the best advantage every blessing or means of improvement placed in your power.

"Every hour that fleets so swiftly
Has its task to do and bear;
Luminous the crown and holy,
If thou set each gem with care."

Reviews.

Nichol's Series of Commentaries. *An Exposition with Notes, unfolded and applied, on John* xvii. Delivered in Sermons, preached weekly, on the Lord's Day, to the congregation in Taunton Magdalene. By George Newton, minister of the Gospel there. Edinburgh: James Nichol. London: James Nisbet & Co. Dublin: G. Herbert. Quarto, Pp. 404.

The following facts are known of the author of this valuable exposition. He was the son of a minister in Devonshire, and was born in 1602. He entered Exeter College, Oxford, in 1617, and took his degree of M.A. in 1624. He was ordained by Laud, then Bishop of Bath and Wells, to the perpetual curacy of Hill-Bishop. In 1631 he was appointed to the vicarage of Taunton Magdalene; and here, throughout many eventful years, he did the work of a zealous evangelist and a faithful pastor.

When, in 1633, Charles I. re-issued his father's "Book of Sports," and commanded it to be read in the churches, Newton obeyed the order. He read the *book*, and closed it saying, "These are the commandments of men; now let us hear what be the commandments of God." He then opened the Bible, and read the fourth commandment, and said, "Thus, my brethren, ye have two ways set before you; it is for you to choose in which of these ways ye will walk." "Thus did he obey the order in Council, which commanded the unhallowed book to be read; yet at the same time offered the most emphatic protest against what he, and all faithful ministers, regarded as a most unwarranted desecration of the pulpit, and, a most unchristian, or rather anti-christian, opposition to divine law."

The people of Taunton founded a Puritan settlement in Massachusetts, America, about thirty-six miles from Boston, in the year 1636. To this settlement they gave the name of Taunton. "Here the first forge ever known in America was set up; and here, let it be recorded with due solemnity, was manufactured the first American shovel!" In this settlement Mr. Newton took a deep interest. In the great civil war, our author sided with the Presbyterian party. He continued his ministry at Taunton under the Commonwealth. Taunton sustained a noted siege by the King's army in 1642, but during the siege Mr. Newton ministered at St. Alban's. Subsequently he returned to Taunton, and resumed his work there. In 1654 Mr. Newton was appointed one of Cromwell's "Tryers."

In 1655, Joseph Alleine, author of the well-known "Alarm to the Unconverted," became Mr. Newton's colleague in the ministry at Taunton. The two laboured together in harmony and with much success until the day of "Black Bartholomew," the 24th of August, in 1662, when both were ejected from their livings by the Act

of Uniformity. After his ejectment, Newton continued to preach in divers places as he had opportunity; but he fell under the displeasure of the ungodly government of "the Nell Gwyn Defender of the Faith for us all," and was imprisoned for several years. He lived until 1681, when he died at the age of 79. Notwithstanding the hatred of the government he was peaceably buried in the chancel of his old church in Taunton, and a highly eulogistic inscription was put over his grave.

Such are the leading incidents in the life of this holy servant of Christ. The productions of his pen which survive are five occasional sermons; and his exposition of John xvii., which Mr. Nichol has now most judiciously republished. This exposition constitutes three fourths of Mr. Newton's whole works, and is a noble tribute to the author's learning, piety, and sound doctrine. It abounds with valuable matter, while its style is plain, simple, and unaffected. The work is certainly worthy of a place side by side with the noble reprints which have preceded it in Mr. Nichol's invaluable series. We can only repeat our wish that our readers on both sides the Atlantic will give this enterprise the enthusiastic support which its intrinsic worth claims for it.

We subjoin a passage or two as specimens of Mr. Newton's style:

"Beloved, if the Spirit draw up the petition, Christ will present and follow it and get it signed. But if the Spirit have no hand in it, Christ will have none neither. We have two advocates and intercessors to the Father: an intercessor or an advocate within us: an intercessor or an advocate without us. An intercessor to plead in us and to plead by us; and an intercessor to plead for us. In the first sense the Spirit is our intercessor; so the apostle calls Him (Rom. viii. 20). In the latter, Christ only. Now these two advocates or intercessors are agreed; you get not one of them without the other. Christ will not be your lawyer unless you make the Spirit your attorney. And as the Father never grants that which Christ does not present and plead before him, so our Saviour never pleads that which the Spirit does not frame and draw up. If the petition which you tender be of the Spirit's forming in you, Christ entertains it and urges it without any more ado, and so the Father gives assent to it.

"If, then, you would have Christ to be your advocate, you must engage him by his Spirit; your supplications and petitions must be the voice of His Spirit in your hearts; the Holy Ghost must raise and frame them there; you must take heed they be not barely natural desires, as the petitions of abundance are, which seek for nothing else but that which nature craves for, on natural principles and for natural ends; and that they be not only the voice of your own spirit, but that they be the voice of Christ's Spirit; and if Christ's Spirit make your prayers, if He make intercession in you with sighs and groans, Christ will make intercession for you, and then the Father will be sure to hear you; for if he deny you, he must deny Christ too that pleads for you, and that he never doth, as you have heard His will is as it were a law with God the Father, he may have what he will of him." (Pp. 342-3.)

"Is it so, that God the Father hath dearly loved Jesus Christ from all eternity? This, then, may serve for sweet and precious consolation to all them that belong to Christ; for they may be hence assured that God hath loved them from all eternity, even as he did Christ. For if you mark it well, our Saviour speaks here (verse 24), of the love the Father bore him as man and mediator, as the head of his church; and so he loved him not alone, but he loved his members in him, and he loved his members with him. Indeed he loved him as mediator in reference to those for whom he was to make peace; and loved him as a head in reference to those who were to be members of his body; and as he had not been a mediator and a head but for the working of their salvation whom God appointed thereunto; so neither had he been beloved in that capacity, and under that consideration, but upon the same account; and, consequently, if he were beloved as man, and mediator, and head of his church from everlasting, his people and his members were beloved from everlasting too, without whom he was no head. They were designed to be members by the same decree by which he was designed to be head. And as they were elected in him, so they were beloved in him before the foundation of the world." (Pp. 359-60.)

The Complete Works of Thomas Brooks. Edited, with Memoir, by the Rev. A. B. GROSART, Liverpool. Vol. V. Pp. 600. Edinburgh: James Nichol.

THIS fifth volume of the complete works of holy Thomas Brooks contains, The Golden Key to open Hidden Treasures; Paradise opened; and, A Word in Season. The first treatise answers the three following questions:

I. What are the special remedies, means, or helps against cherishing or keeping up of any special or peculiar sin, either in heart or life, against the Lord, or against the light and conviction of a man's own conscience?

II. What is that faith that gives a man an interest in Christ, and in all those blessed benefits and favours that come by Christ? or whether that person that experiences the following particulars, may not safely, groundedly, and comfortably conclude that his faith is a true, justifying, saving faith, the faith of God's elect, and such a faith as clearly evidences a gracious estate, and will certainly bring the soul to heaven?

III. Whether in the great day of the Lord, the day of general judgment, or in the particular judgment that will pass upon every soul immediately after death, which is the stating of the soul, in an eternal estate or condition, either of happiness or misery; whether the sins of the saints, the follies and vanities of believers, the infirmities and enormities of sincere Christians, shall be brought into the judgment of discussion and discovery, or no? Whether the Lord will either in the great day of account, or in a man's particular day of account or judgment, publicly manifest, proclaim, and make mention of the sins of his people, or no?

Then follow, pleas in answer to the third question.

The second treatise, Paradise Opened, contains, The Epistle Dedicatory, and Pleas continued from the Golden Key: The third, A Word in Season, includes, a General Epistle to all Suffering Saints: Some words of Counsel to a Dear Friend: The Signal Presence of God with his People.

These subjects are treated with the usual fervour, and the peculiar unction of the author. To us there is music in the very name of Thomas Brooks. It is suggestive of the sweetest strains of *experimental* divinity that were ever poured forth by an uninspired writer for the consolation of the church of God. Other Puritan divines may surpass Thomas Brooks in some of the attributes of greatness, but there is not one of them who is his superior in the art of touching the deepest chords of devout emotion in pious souls. We trust the republication of his savoury works will exert a hallowed influence in the churches of our Lord. There is an inexpressible charm in his quaint conceits and suggestive sayings. He will turn even the fables of superstition to good account in the illustration of gospel truth. Here is a beautiful instance:

"The Jesuits report of a student in Paris who, coming to confession, and not being able, for tears and sobbings, to speak, was willed by his confessor to write down his sins, which he did; and when the confessor received it, the writing vanished, and there remained nothing but the white and clear paper: this, say they, was by a miracle, because of his great contrition. Let the credit of this story be upon the reporter; but upon the credit of the word of God, if we believe, really, savingly, and repent unfeignedly, all our sins shall be blotted out; and a book of clean paper, in respect of sin, shall be presented to the judge." (Pp. 411-12.)

We add two other short characteristic extracts:—

"All the stones that came thick about Stephen's ears did but knock him the closer to Christ the corner stone." (P. 491.)

"Cæsar cheered up his drooping mariners in a storm by reminding them of his presence; but, alas! alas! what was Cæsar's presence to this divine, this signal presence that the saints have enjoyed in their greatest troubles and deepest distresses?"

In short, every page of Thomas Brooks is full of gems of thought, and we trust all our readers will familiarise themselves with his writings.

Short Arguments about The Millenium; or, Plain Proofs for Plain Christians, that the Coming of Christ will not be Pre-Millenial; that His reign on earth will not be Personal. With an Essay on the Bearing of Prophecy on the present time, and the relation of the Papacy to Prophecy. A Book

for the Times. By BENJAMIN CHAS. YOUNG, minister of the Darkhouse Chapel, Coseley, near Bilston, Staffordshire. Second Thousand. Cloth, Pp. 256. London: Elliot Stock, 62, Paternoster Row, E.C.

THE "Primitive Church Magazine" spoke in the highest terms of the first edition of this work; and we are delighted to see it at last in a second edition. It is incomparably the best book of its size on the subject; in fact we do not know of another book, *large or small*, to equal it in value as a treatise on the Millenarian controversy. For intelligence, acuteness, comprehensiveness, and good temper, it is an admirable specimen of controversial writing. We hope soon to see it in a third edition.

Christianity Contemplated; or, Practical Thoughts on the Decline and Revival of Religion. By the Rev. A. LANGLEY. Cloth, Pp. 168. London: Elliot Stock.

A GOOD, plain, earnest book on the subject of a revival of religion. It is not marked by any depth or originality of thought, but it is characterised by much fervour, and by a forcible setting forth of acknowledged truths. It cannot fail to do good.

The Ritualism of Churchmen; and, the Duties of Dissenters. An address read before the Baptist Union of Great Britain and Ireland, at its Annual Session, May, 1867. By CHARLES VINCE, Birmingham.

RACY, and telling, and ought to be widely circulated.

Sacerdotalism in the Church of England. By BAPTIST W. NOEL.

ALSO read before the Baptist Union, and is a very able setting forth of the subject. Our friends should put these two pamphlets into the hands of all whom they can reach.

An Address to a Pastor. By R. INGHAM.

FULL of wise and weighty counsel. The price is 2d.

A Dialogue between a Curate and a Methodist. One Penny.

ANOTHER hard hit at the Established Church, and by a Methodist.

The Christian as a Citizen. By the Rev. W. H. BONNER, of London. Price Threepence.

A CAPITAL reply to the canting and effeminate notion, that Christian men have nothing to do with politics.

Weekly offerings, and the better support of the Christian Ministry. Price Twopence.

THIS is the Circular Letter for the present year of the Nottingham, Derby, and Lincoln Association. It deserves serious attention. The above six pamphlets are all published by Elliot Stock.

Intelligence.

SAXONY.

BELOVED FRIENDS AND BRETHREN. —When our blessed Lord Jesus Christ was risen from the dead, he did not immediately ascend to heaven as he might have done, inasmuch as all that was necessary to our redemption was "finished;" but he stayed yet a short time on earth, and as it seems, chiefly for his disciples sake. Do we not see His love to his own in this? During that time, between His resurrection and ascension, he often visited his disciples, to comfort, confirm, and instruct them. We are, however, not told of all He spoke to them, but Luke tells us on what subject he chiefly conversed with his disciples, namely of the "kingdom of God," and the things pertaining to it. —(Acts i. 3.)

We see from this, that the kingdom of God was of the greatest interest to him, and how could it be otherwise, for this is the oldest, the mightiest, the most praiseworthy, the richest, the greatest, and the only eternal kingdom—aye, His kingdom—which

he has founded, won by victory, and bought with blood. His disciples had still dark and erroneous ideas about this kingdom (Acts i. 6), and greatly needed instruction concerning it; the more so, since Jesus had chosen them to labour and fight for the extension of this kingdom. Now, we know how much good these instructions did them, how much afterwards they all did and suffered for the kingdom of which Jesus spoke to them, and of what great interest the concerns of this kingdom were to them.

Do we not see from all this of what importance the kingdom of God must be, and that if the Lord Jesus and his first disciples took such a great, even the greatest interest in it, so should we do; the more so since we have been translated into it, have become subjects, even citizens and warriors of it. We generally take some interest in worldly states and in political affairs, a still greater interest in our family affairs, may we also take an interest, and even the greatest interest, in the kingdom of God and its affairs, "for they shall prosper that love thee!" That we ever might take an interest in it the Lord does speak also to us of the things pertaining to his kingdom, as through his word, through the annual and monthly meetings for the mission; further, through the various periodicals,—as your "Primitive,"—which contain reports from the missionfields, wherefore we should support and spread such Christian periodicals as the newspapers of Christ's kingdom. It is in hope that the Lord may bless also my humble reports to the benefit of his kingdom that I write them, however difficult a foreign language, in which it must be done, does make it to me.

In the beginning of June, I went into the kingdom of Saxony, where on the days of Pentecost, in a town called Meerane, the quarterly conference of our Saxon church took place. It was our first *public* meeting in the kingdom; formerly we held our conferences either in some place beyond the Saxon frontier, or behind locked doors, or in the hiding-places of the forests, but this time we ventured to hold our meetings openly, come what might, since the old laws which threaten us with three years imprisonment are not abolished yet, but we do no more care for them, than for the anathemas of the Pope. Already on the Saturday evening before Pentecost, the most of the members had arrived, with whom I held a church meeting to hear some applicants for baptism. One of them was a young woman from Oederan, full of spirit, life, and joy, and most desirous to follow the Lord in all his steps, "esteeming the reproach of Christ greater riches than the treasures of Egypt." How great appeared the grace of God in her conversion. She was one of our greatest enemies; it was well that she was a woman and had not much to say, nor opportunity to exert any power in the world! A year ago, when she was yet unmarried, she once heard that her bridegroom had occasionally met with some Baptists, and also attended their secret meetings, on account of which she was very angry, and threatened to leave him; he tried to get her again, and afterwards she told him that she was only willing to become his wife, if he with hand and word would pledge himself never to become a Baptist, or to visit them in their meetings, though two of them were his brothers; he promised it, and so they married each other. To-day, scarcely a year having past since, she is a Baptist herself with all her heart, and earnestly prays to the Lord that he graciously may loose that promise she had forced from her husband. The other applicant was a Switzer, who found the Lord, not in his home, the free republic of Switzerland, but in the closed up Saxony. Both were joyfully received, and that same night immersed in a bathing-place near the town.

On Lord's Day morning I preached from Dan. ix. 7, showing *the goodness of God and the wretchedness of man*, the two things in theology which cannot be exaggerated—not if we would take the words from all languages. In the afternoon service I spoke on the words—"He leadeth me" (Psalm xxiii. 3), which of late had been specially sweet to me. Taking the

Christian life under the picture of a journey, we remarked that on such a journey we need nothing more than a leader, the more so since there are in this world more than a thousand ways to hell, but only one which leads to heaven, of which Jesus himself says, that "few there be that find it." The Lord indeed does many things for us, he lives for us, cares for us, reigns for us, prays for us, and he leadeth us; he not only does accompany us, but leads us even by his hand. We nowhere read in Scripture that the Lord leadeth the ungodly, for he does not lead a man in the ways of sin, or the way to hell; but David said, and so can every child of God—"the Lord leadeth me." He leadeth me, first, *Invisibly, but really*, as by his all-governing and special providence, by his word, and his spirit. Second, *In the paths of righteousness*, in which I could not go myself—which is very important—and which paths are "pleasantness and peace." Third, *According to His counsel*; his wise and gracious counsels—though sometimes dark and inexplicable to us. Fourth, *To green pastures and beside the still waters*; the pastures of his word, the services of his house, and the communion with himself, to the waters of eternal life. The devil sends his slaves into his fields to feed swine, and does not even give them the husks that the swine do eat. How far better off are those that are lead by the good shepherd Jesus Christ. Fifth, *To heaven*, or eternal happiness, which is the best of all, and the end of all. "He leadeth me," like a father his child, as a shepherd his sheep, as a friend his friend. In conclusion, take the truth of the text as *a comfort* in dark times, it being a proof of his love, and as *an exhortation* to follow willingly, like a child, a sheep, a friend.

After the service we surrounded the Lord's table and enjoyed his goodness. The day after I went to Zurikan, where I had the opportunity to preach the person, the work and the love of Christ to a large number in another public meeting. "The Lord leadeth me," and therefore I got off untouched by our persecutors, though I was in the midst of them.

Having till next Lord's Day returned to Halle, I conducted the usual services, which were well attended, and held a church meeting in the evening to hear an applicant for membership, it was a tailor who had been awakened some time ago when I preached on the words of Christ—"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven." He was gladly received and immersed, that same night, in the presence of many spectators, who all got a thorough sprinkling by the great thunderstorm that met us when we had got out of town and ready for the ordinance. But really grand it was to baptise or be baptised amidst the continued lightnings of heaven and the tremendous rolling of the thunder; grand it is when that same God, who thunders and makes all earth to tremble, is called by his name "Father, Son, and Holy Spirit."

One of the following evenings I went to Schwitsch, where I was requested and expected to preach. Arriving in the place, I was told that the Lutheran Priest had taken care that I should not have the hall of the inn there. The people standing outside and about in various ways were sorry for it. It being a fine night I at once went under a number of plum-trees, where all followed, and there I held my service, where we even were far better off than in a crowded hall. Of course the police do not allow this preaching in the open air, that is to say, if we ask, and therefore we do not ask; and when it is done they generally do as if they did not know of it, and we do not tell them.

In the beginning of July I was in Magdeburg, one of our chief stations, where I preached several times and administered the ordinance; twice I was in Altenburg to conduct the services, and visited some other places. Besides my journeys, services, and preaching, I taught Sunday schools and Bible classes, provided the stations with tracts, and engaged in some literary labours.

Thanks be to the Lord who graciously granted strength and help

to do his work. May He, as he assures us of his blessing already before hand, and bestows it at the time, also grant it afterwards; for the longer we live, the more we find that all depends upon the grace and blessing of our God, and only what he himself has done, though by instrumentality, is really something done, is done well, and done for eternity. Praising Him for the past, leaning upon him at the present, and waiting for him in the future, I would recommend myself and our common good cause to the prayers of all our dear friends across the channel. The warmest love to all,

Moritz Geissler.

Halle, 3rd August, 1867.

SWEDEN.

An institution has recently been formed at Stockholm for the training of brethren for the ministry amongst the Baptists. Twenty-three candidates applied for admission, but the funds at the disposal of the committee only allowed of seven being received at present. The classes are furthermore open to Christians of all denominations at a fixed fee. The course of study extends over three years. Another interesting event is the baptism of a young man of the name of John Eric Nystrom, a member of the University of Upsala. For some time he was kept back from exercising simple faith on Christ by the study of philosophy, but at length, through God's grace, he was brought to a knowledge of the truth, and giving up all the bright prospects which would be his as a clergyman in the Established Church, he was baptised on August 4th. He is a well-educated man, and a good preacher, and it is hoped that he will be able to render efficient help in the new college, and to engage in various literary work that will be needed in connection with our Swedish churches. The work of God in connection with their labours steadily progresses. As far as Stockholm is concerned, the Lutheran Church complains that the Baptists are "inundating" the city, and it has instituted prayer-meetings to pray for the preservation of true doctrine! May their prayer be answered in a sense they do not intend! It is all the more to be pitied that such hatred should be cherished against the Baptists as a real revival of religion has taken place in the National Church itself. Mr. Broady writes; "As I have said before, true piety is by no means confined to ourselves, there is much and increasing spiritual life in the Lutheran Church which is doing great good in the country by means of tract distribution and itinerant preachers. Here, in Stockholm, they have several good and popular preachers, whom hundreds and thousands throng to hear. For the most prominent of these a new church is being built which will hold 6,000 persons, and will no doubt be filled. But the Christian element, whether in the National Church or among the Baptists, has not yet reached the upper classes. It is seldom that a man of eminence is seen in any religious meeting. It is the lower and middle classes who fill our churches. To the poor the Gospel is preached.

EDUCATION FOR THE FUTURE.

Without fault of their own, persons of other countries, being driven from their homes by revolutions, flee to Britain or America. They were educated to be gentlemen, in their own lands; and being born noblemen, they had some seeming right to be educated as gentlemen,—that is, to live a lazy life, and have others support them. But driven forth from their seeming fate, how can they subsist? They cannot teach, for they cannot speak the language. They cannot work, for they have learned no trade. They have only learned to open their mouth and take the food ready to drop into it. Of all miserable men, I think they are the most miserable who have been educated intellectually, and who have fine tastes and strong emotive powers, but who have no sort of ability to get along when they are thrown out of the circumstances in which they were educated, and are obliged, under new circumstances, to shift for themselves. I have seen very many such men,—men built exquisitely for mortification

and suffering, and apparently for nothing else. But how dreadful, compared with a misadjustment of these men, is that of those who, having striven to make themselves something in this life, die and go into the other life to find that they do not know its business; that they cannot speak its language; that they have no faculties educated which have respect to their relations there; that those faculties which they have educated have no functions there; and that those which they need to use there, have not been trained! Such men will stand fools and foolish for ever! The life that is substantial they have thrown away. Their education, instead of being for the other life, has been for this life alone.—*Beecher's Royal Truths.*

GEORGE MULLER ON BAPTISM.

About the beginning of April, 1830, (when twenty-five years old,) I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptised after she had believed. When they had conversed a little on the subject, I was asked to give *my* opinion concerning it.

My reply was, "I do not think that I need to be baptised again."

I was then asked by the sister who had been baptised, "But *have* you been baptised?"

I answered, "Yes, when I was a child."

She then replied, "Have you ever read the Scriptures, and prayed with reference to this subject?"

I answered, "No."

"Then," said she, "I entreat you never to speak any more about it till you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at that very time I was exhorting every one to receive nothing which could not be proved by the word of God, I had repeatedly spoken against believers' baptism, without having ever earnestly examined the Scriptures or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right, I would as strenously defend that, and be baptised.

As soon as I had time, I set about examining the subject. The mode I adopted was as follows: Repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with a particular reference to this point. But now, when I earnestly set about the matter, a number of objections presented themselves to my mind.

First. "Since many holy and enlightened men have been divided in opinion concerning this point, does this not prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church?" This objection was thus removed: "If this ordinance is revealed in the Bible, why may I not know it, as the Holy Spirit is the teacher in the Church of Christ now as well as formerly."

Second. "There have been but few of my friends baptised, and the greater part of them are opposed to believers' baptism, and they will turn their backs on me." Answer: "Though all men should forsake me, if the Lord Jesus take me up I shall be happy."

Third. "You will be sure to lose one-half of your income if you are baptised." Answer: "As long as I desire to be faithful to the Lord, He will not suffer me to want."

Fourth. "People will call you a Baptist and you will be reckoned among that body, and you cannot approve of all that is going on among them. Answer: "It does not follow that I must, in all points, go along with all those who hold believers' baptism, although I should be baptised."

Fifth. "You have been preaching for some years, and you will have thus publicly to confess that you have been in an error, should you be led to see that believers' baptism is right." Answer: "It is much better to confess that I have been in error concerning that point, than to continue in it."

Sixth. Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptised immediately on believing." Answer: "It is better to fulfil a commandment of the Lord Jesus ever so late than to continue living in the neglect of it."

As soon as I was brought into this state of heart, I saw from the Scriptures that believers ONLY are the proper subjects for baptism, and that immersion is the only true scriptural mode in which it ought to be attended to. The passage which particularly convinced me of the former, is Acts viii. 36-38; and of the latter, Rom. vi. 3-5. Some time after I was baptised, I had much peace in doing so, and never have I for one single moment regretted it.

Before I leave this point, I would just say a few words concerning the result of this matter, so far as it regards some of the objections which occurred to my mind when I was about to examine the Scriptures concerning baptism.

First, Concerning the first objection, my conviction now is, that of all revealed truths, not one is more clearly revealed in the Scriptures, not even the doctrine of justification by faith, and that the subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point.

Second, Not one of my true friends in the Lord has turned his back on me, as I supposed, and almost all of them have been themselves baptised since.

Third, Though in one way I lost money in consequence of being baptised, yet the Lord did not suffer me to be really a loser, even as it regards temporal things; for He made up the loss most bountifully. In conclusion, my example has been the means of leading many to examine the question of baptism, and to submit from conviction to this ordinance; and seeing this truth, I have been led to speak on it as well as on other truths; and during the twenty-three years that I have now resided in Bristol, more than a thousand believers have been baptised among us.

NORTH NEWBALD.

Opening of a New Baptist Chapel. — On Thursday afternoon, July 25th, the interesting ceremony of opening a new Baptist place of worship was observed in this pleasant village. The ground on which this chapel stands, was kindly given by Mr. John Johnson, farmer and miller, whose sister laid the corner stone on the 17th of April last; in the presence of a large number of friends. The plans were supplied by Mr. J. W. Clark, Bentley, and we think he has succeeded in aranging for us, a neat and most comfortable chapel. The Rev. J. P. Chown, of Bradford, preached to an overflowing congregation, at half-past two o'clock, after which, over 300 took tea in the Temperance Hall. And in the evening a public meeting was held in the open air, where addresses were delivered by the Revs. J. Palmer, Bishop Burton, whose ministry has originated the new interest; J. P. Chown, of Bradford; W. C. Upton, of Beverley; A. Bowden of Driffield; and J. Menzies, of South Cave. The opening services realised a little over £30, which with £152 previously collected, leaves a small debt to be provided for.

SUNDAY SCHOOL ANNIVERSARY.

The anniversary services of the Baptist sunday school, Pleasant-street, Haslingden, were held on Lord's day July 21st. In the morning an address was delivered by James Barlow, Esq., of Accrington; and sermons were preached in the afternoon and evening, by the Rev. E. Parker, of Farsley, near Leeds. The school, which is in a flourishing state, numbers 399 scholars and 51 teachers. Collections were made amounting to £64 7s. 7½d.

BAPTISMS.

On Lord's Day, June 30th, 1867,—two males and four females from the sabbath school, were baptised in Zion Chapel, Bacup, by Dr. Evans, of Scarborough.

Golcar, near Huddersfield. — October 7th, 1866, six; November 4th, seven; December 2nd, seven; January 6th, 1867, two; February 3rd, four;

March 3rd, two; April 7th, five; May 5th, one; August 3rd, three; by Mr. Thomas Bury.

DEATH.

In last month's number it was our mournful duty to record the death of Miss Charlotte Taylor, of Milnsbridge. Again the reaper has put in his sickle, and another sheaf has been gathered into the garner. On Thursday, August 8th, Mr. William Taylor, the father of this dear young sister, was called to rejoin her in the home above. Our brother had been spared to the advanced age of 73 years. For well nigh forty years he had been a follower of the Lamb, having been baptised by Mr. Hyde, at Salendine Nook, in the month of May, 1830.

In the year 1843, it was considered desirable to form a church in the neighbourhood of Milnsbridge, and Mr. Taylor, together with nineteen others were dismissed from Salendine Nook, and formed into a separate community.

Our brother was elected as one of its deacons, and continued in that office, until the Master called him home. The message was sudden and unexpected. On the Sunday preceding his death, he felt rather unwell, and did not leave his chamber. On the Monday, feeling better he got up, and went to the chapel to inspect certain alterations that were being made; but he was soon obliged to return home, and take to his bed again. Still no danger was apprehended, and even on the morning of the day when he died, his medical attendant considered that there was no cause for alarm. During the day however, a change came over him. He slept for several hours, and the watchers thought, "if he sleep he shall do well." But alas! it was not so. It was the harbinger of that deep sleep from which there is no awaking. A little after eight o'clock, symptoms of apoplexy appeared, and it became evident that an arrow winged by death had struck him. But he was ready. For a day or two he had possessed a strong presentiment of approaching dissolution, and quietly awaited the issue; he was willing that it should be as God willed it. When apparently unconscious of what was transpiring around him, he seemed to be testing the foothold of his soul. The result appeared to satisfy him. With a voice strong even in death, he exclaimed:

"His honour is engaged to save,
The meanest of his sheep;
All that his heavenly Father gave,
His hands securely keep."

While snatches of favourite hymns were repeated again and again.

"Is Christ precious to you now," asked a daughter who stood at his bed side? "Ah that he is," was his answer, adding after a pause, "there is no salvation without Christ," and after another pause, "but it is only for them that believe."

"Nor death nor hell shall ere remove,
His favourites from his breast;
In the dear bosom of His love,
They shall for ever rest."

They were his last words. On this rock, he rested. With this hope, he died. In the assurance, that Jesus "was able to keep that which he had committed to his care," he passed into eternity, and entered into the joy of his Lord.

The pastor, Mr. Chadwick, improved the death of Miss Taylor on the evening of Sunday, August 4th, and that of our aged brother on Sunday, August 18th, on both occasions to large congregations.

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By Mr. Whitehead.	£	s.	d.
Mrs. Goss, Bristol	8.	0	5	0
A Friend, Exeter	8.	0	5	0
Mr. J. Harrison, Egremont	8.	0	5	0
Mrs. Whitaker, Bacup	8.	1	0	0
Rev. W. Cooper, Hampstead	8.	0	10	0
At Montacute.				
Rev. R. Kerr	8.	0	2	6
Richard Southcomb, Esq.	8.	0	10	0
John Trask, Esq.	8.	0	5	0
Mr. John Staple	8.	0	5	0
Mr. James Staple	8.	0	5	0
Mr. C. Daniels	8.	0	5	0
Mr. J. C. Hebditch	8.	0	5	0
Friends		0	12	0
At Weymouth.				
Mr. A. Dennis	8.	0	5	0
Mr. J. Humphrey	8.	0	5	0
Mr. Thomas Grant	8.	0	5	0
At Poole.				
Messrs. Godwin and Son	8.	0	10	0
Friends		0	14	0
At Southampton.				
Robert Ritchie, Esq.	8.	0	10	0
Miss Baker	8.	0	5	0
At Winchester.				
Mrs. N. Steele	8.	0	5	0